

Review & and Expositor

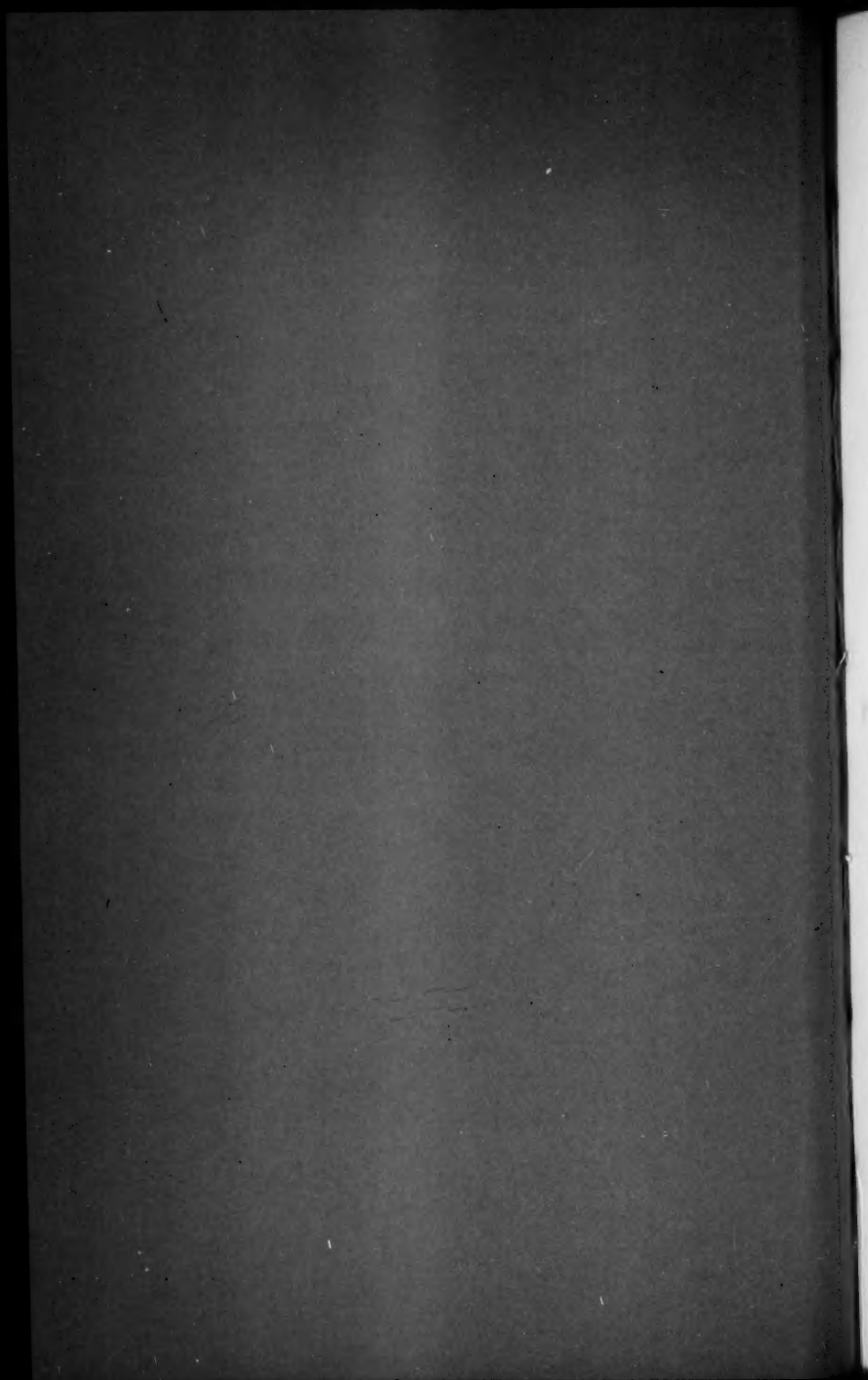
SPECIAL

INAUGURAL

SUPPLEMENT

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APRIL, 1960



Review and Expositor

A BAPTIST THEOLOGICAL QUARTERLY

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SPECIAL INAUGURAL SUPPLEMENT

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Editorial Introduction

"There's a magic in the distance, where the sea-line meets the sky." These words of Alfred Noyes could be applied to the inaugural addresses of Dean C. Penrose St. Amant and Librarian Leo T. Crismon, for in each one the achievements of the past leap up into the dreams of the future. Significantly these addresses were delivered in the first year of the second century of the life of The Southern Baptist Theological Seminary.

The understanding and goals of the dean of the School of Theology and the librarian are of paramount concern to every friend of Southern Seminary. They provide the crystal ball in which the future of the institution may be discerned. Even more important, here are insights and understanding which will concern all those interested in the training of the ministry.

It is for this reason that the *Review and Expositor* breaks new ground by publishing this supplementary issue. Both the faculty of the Seminary and the Board of Trustees have expressed the desire that the widest possible circulation be given to these significant addresses.

Dean C. Penrose St. Amant was inaugurated on March 10, 1960, as the first dean of the School of Theology of the Southern Baptist Theological Seminary. The creation of the office of dean of the School of Theology is a reflection of the growth of Baptist churches and the consequent development of a multiple ministry in many large churches. In Dr. St. Amant the ideal combination of scholar, teacher, and administrator has been found.

The dedication of the new James P. Boyce Centennial Library building on March 9, 1960, provided the occasion for the faculty inaugural address of Dr. Leo T. Crismon. This marked an awareness of the necessary relationship between the faculty and the library.

The Southern Baptist Theological Seminary Library Making An Ideal Live

BY LEO T. CRISMON

The earliest use to which the invention of inscribed or written signs was put was probably to record important religious and political transactions. These records would naturally be preserved in sacred places, and accordingly the earliest libraries of the world were probably temples, and the earliest librarians priests.¹

The Apostle Paul, in prison in Rome, writing to Timothy (2 Tim. 4:13), asked for a material thing, his cloak, to keep him warm in the cold dungeon. Other things for which he made request cannot be so clearly classed with the material; he asked for "the books" (*ta biblia*) and "the parchments" (*tas membranas*). The cloak was material, but he, though spiritual, needed it; the books were not worldly (material) only, they were spiritual. It is difficult to determine what he meant by "the books", but it can fairly certainly be determined that "the parchments" meant the Old Testament, or portions of it, or even early parts of the New Testament.

Jerome, translator of the Latin Vulgate, was forced to leave Rome when a young woman who followed his ascetic practices died, perhaps from "prolonged fastings and penances." He went to the east and settled near Bethlehem (386 A.D.), and built a monastery, a convent, a church and a hospice, "and settled down for the remainder of his life in a hermit's cell." In a letter written later, he said,

Many years ago for the sake of the kingdom of heaven I cut myself off from home, parents, sister, relations, and, what was harder, from the dainty food to which I had been used. But even when I was on my way to Jerusalem to fight the good fight there, I could not bring myself to forgo the library (*bybliotheca*) which with great care and labour I had got together at Rome.²

If I could stop there with Jerome, I would have a better point, but I must state that Jerome later condemned him-

1. *Encyclopaedia Britannica*, 11th ed., vol. 26, p. 545.

2. *Select Letters of St. Jerome*, Loeb Classical Library, pp. 125-129.

self for reading more widely than from the sacred scriptures. The Apostle Paul evidently thought differently about the matter in that he wanted not only "the parchments" (sacred writings), but "the books" (a more general designation). Paul's writings show that he was widely read, not only in sacred writings, but also in the "general literature" of his time.

In the ancient world (Second and First Century B.C.) there were two great libraries, one at Pergamum, the other at Alexandria,³ competing for size and importance. Papyrus was the cheaper, more popular writing material of the time. Alexandria, in order to gain an advantage, placed an embargo on the export of papyrus from Egypt. Pergamum retaliated by developing and making more readily available the skins of animals which to that time had been very expensive to use. In 41 B.C., the Pergamum library contained 200,000 rolls.⁴ When the Romans under Anthony conquered Asia Minor, Anthony took the Pergamum library and gave it to Cleopatra, of Egypt,⁵ so that it went to increase the size of the Alexandrian library, which had been founded between 300 and 280 B.C.⁶ It is said that under the Ptolemies the library grew to 700,000 rolls.⁷ It was for this collection that the Greek translation of the Hebrew scriptures (Septuagint) was made according to the story told by Josephus.⁸ There is a reconstruction of the appearance of the interior of this library in the *Encyclopedia Americana*.⁹ A part of it was destroyed at the time of Julius Caesar, 48-47 B.C.¹⁰ Edward Gibbon states that the Christians destroyed the remaining part in the 4th century, 391 A.D.¹¹ Others attribute its destruction to the Saracens, 646 A.D.¹² If we had that library today, we should have many classic texts not now available, and it would contribute greatly to our knowledge of the ancient world.

3. Parsons, E. A., *The Alexandrian Library*, pp. 22-27.

4. *Ibid.*, p. 29.

5. *Ibid.*, pp. 29-31.

6. *Ibid.*, p. 89.

7. *Ibid.*, p. 171.

8. *Ibid.*, p. 176.

9. *Encyclopedia Americana*, vol. 17, facing page 322, 1958 edition.

10. Parsons, *Op. Cit.*, pp. 284-286.

11. *Ibid.*, p. 357, 374.

12. *Ibid.*, p. 410.

Shakespeare calls all the world a stage.¹³ John speaks of the possibility of all the world a library, and says that if there were a library that large it would not contain the written records of all Jesus did. There is question whether he meant that the world in a moral sense could not contain the books that should be written, or that all the libraries in the world could not contain them, or that the world itself could not contain them.¹⁴ Henry Ward Beecher, in regard to loss of ancient records, has written, "When John says, 'And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written,' it affects me more profoundly than when I think of the destruction of the Alexandrian Library, or the perishing of Grecian art in Athens or Byzantium."¹⁵

The first imperial library "in which Christian literature was probably admitted," was one established at Constantinople by Constantine. At the death of Constantine (337 A.D.) the number of books which had been brought together was only 6,900, but it grew under the patronage of the successors of Constantine, and at the death of Theodosius (450 A.D.) the library is said to have contained 100,000 volumes. About 250 A.D. a church library was established at Jerusalem "and it became the rule to attach to every church a collection necessary, for the inculcation of Christian doctrine."¹⁶ "During the 6th and 7th centuries the learning which had been driven from the Continent took refuge in the British Islands. . . . In the Irish monasteries during this period there appears to have been many books and the Venerable Bede was superior to any scholar of his age."¹⁷

In America, we find that the first libraries in the colonies, apart from private libraries, were college libraries and that they were largely made up of religious materials since the colleges were established primarily to train ministers.

Harvard College was founded (1638) in order not "to leave an illiterate ministry to the churches, when our present

13. *As You Like It*, Shakespeare, II, 7.

14. Matthew Henry, *Commentary*, John 21:25.

15. *The Biblical Illustrator*, John, Vol. 3, p. 521.

16. *Encyclopaedia Britannica*, vol. 16, p. 548.

17. *Ibid.*, p. 548.

ministers shall lie in the dust." Rhode Island College (later Brown University) was founded in 1764 by the Baptists in order "to secure for their churches an educated ministry, without the restrictions of denominational influences and sectarian tests."¹⁸

Harvard, Yale, and Brown were named for donors to their libraries.

Significantly enough, American higher education began with a library. Two years after the grant of 400 pounds from the Massachusetts General Court establishing the first college in America, "The Rev. John Harvard, of Charleston, gave by his will the sum of 799.17.2 pounds in money and more than three hundred volumes of books." As far as we know, these three hundred books, variously estimated from 270 to "over 300" volumes became the first higher educational property in America and "Rendered possible the immediate organization of the College on the footing of the ancient institutions of Europe. . .," for which "out of gratitude to Harvard the General Court voted that the new institution should bear his name."¹⁹

Yale College was named for Elihu Yale of the East India Co., who became "interested in the College to the extent of giving forty volumes and lending his name to the institution". Earlier (1699) ten ministers had met and brought a number of books, and laying them on a table, each had said, "I give these books for the founding of a College in this colony." The collection consisted of about 40 volumes.²⁰

Rhode Island College, in which such noted men as Morgan Edwards in America and John Gill of England were interested, was founded in 1764. The name was changed to Brown University in 1804 primarily because of contributions of John Brown, Treasurer of the College, his younger brother, Moses Brown, and in later years, Nicolas Brown, to the library of the School. "These early benefactions began a long line of family donations which amply justified the renaming of the College in Rhode Island."²¹

18. *Encyclopedia of Southern Baptists*, vol. 2, p. 1408.

19. Shores, Louis, *Origins of the American College Library*, p. 11.

20. *Ibid.*, pp. 20-23.

21. *Ibid.*, pp. 40-44.

Library work is not all dry and dusty or uninteresting. One visitor to the library referred to his research in another library as having "brushed the dust from the pages of antiquity." I located some material in our library for a man, Allen Allmond, and his gracious response was, "Libraries are a blessing" (June 11, 1958).

Columbia University in New York City was founded as Kings College in 1754, and the library was begun the same year. The school and library were located in the vicinity of Trinity Church at Wall Street. When the Revolutionary War came the library was deposited in the City Hall. When the British took the city in September, 1776, soldiers broke into the City Hall and plundered it of the Columbia College Library. Because of a proclamation of a British officer some of the books were restored.²²

No one knows just how many volumes were restored at that time, but thirty years later several hundred volumes were discovered in a room in St. Paul's chapel. Many stories were fabricated about mysterious doorways which had protected the books all these years. Said the Morning Chronicle, December 13, 1802:

Communication. A report prevailed a day or two past of a *splendid library* having been found in a part of the chancel of St. Paul's church by the workmen employed in preparing a place for the organ. It was supposed to have originally belonged to Columbia College, and to have been locked up and *forgotten* ever since the revolution. On investigating the matter, however, it was found to be a *hoax*, invented by some wag to *quizz the natives a few*. The report had gained so much by travelling that it was said a librarian was discovered with the library, who, on coming out into the city, was quite surprised with the changes that had taken place.

In spite of the witticism it was proved that Columbia's books were found among the 2,000 volumes resurrected in St. Paul's. How they got there no one knew, but it was generally believed that they were placed there for safety during the war and forgotten after.²³

22. *Ibid.*, pp. 32-36.

23. *Ibid.*, pp. 33-35.

The first census of the United States was that of 1790 and the returns were made to Philadelphia or to Washington and deposited in the Library of Congress. Later most of these were published in volumes entitled *Heads of Families*, 1790, for the various states. I have often needed to make use of the Kentucky volume of that census, but it is not in the series, because the Kentucky materials were "destroyed when the British burned the Capitol at Washington during the war of 1812."²⁴ On August 24, 1814, Washington was captured by the British and the Capitol was consumed by fire with the books of the Library of Congress being used as kindling.

Indignation at destruction so wanton and so uncivilized was widespread . . . the British soldiers were compared favorably with the Mohammedans who had destroyed the Alexandrian library. They were vandals, barbarians, goths and all other names which always are applied to the enemies of culture.²⁵

However, the Americans had forgotten the conduct of the American troops at York (the present Toronto), 1813. I visited Toronto in June of 1959 and saw the restored Old Fort York which was first founded in 1793. On April 27, 1813, the American troops, under the command of General Zebulon M. Pike (for whom Pike's Peak in Colorado is named) made an attack on Fort York. General Pike was killed but his soldiers were victorious and during the following night they proceeded to raid the town. They set fire to the Parliament building and destroyed part of a library.

They also carried off "The Upper Canada Mace", the symbol of authority. This remained in the U. S., at Washington, until President Franklin D. Roosevelt restored it during the Toronto Centenary in 1934.

In 1849, James P. Boyce was considering whether to attend the Baptist Theological School at Hamilton, New York, (Colgate) or Princeton. "He inquired particularly about the extent and value of the library at Hamilton, in which respect Princeton then doubtless greatly excelled. Few patrons of higher education appreciate the value of a

24. *Heads of Families at the First Census of the United States in the Year 1790*, Virginia volume, p. 3.

25. Mearns, Davis, *The Story Up to Now*, p. 15.

great library in attracting the most aspiring students and in promoting breadth of culture."²⁶ Dr. Boyce chose Princeton and was a student at Princeton from 1849 to 1851.

In a chapel address on February 5, 1957, I pointed out that no less a person than Bishop Hugh Latimer, of England, "was keeper of the small but growing collection of books in the (Cambridge) University library," between 1506 and 1529.²⁷ The Presidents of some schools have been the librarians of the schools. At Southern Baptist Theological Seminary, Dr. Boyce assumed personal responsibility for directing the building up of the library. After his death in 1888, 5,000 volumes from the theological section of his library were combined with the Seminary library. In purchasing books for the Seminary and for himself, Dr. Boyce had kept this ultimate intention in mind, so that the two collections were in a remarkable degree complementary. Dr. John R. Sampey, who later became President, states in his *Memoirs*²⁸ that in May, 1890, he was "appointed to rearrange and recatalogue the Library" of the Seminary. He was made librarian in 1891.

THE LIBRARY OF SOUTHERN BAPTIST THEOLOGICAL SEMINARY

1. Greenville, S. C., 1859 - 1877

The building occupied by the Seminary in 1859 was the abandoned house of worship of the First Baptist Church in Greenville, S. C. This building was erected in 1826 and had been abandoned by the congregation in 1857 when the present auditorium was erected. The picture published in the history of the church in 1957 was of a drawing. No one there knew of a photograph which had been preserved in this library. The early building measured about 28' x 40'. So this became the first home of the Seminary Library. Broadus states²⁹ that the building was "divided by partitions into two lecture-rooms and a library." The library collection began with about 2,000 volumes from the library of the Furman Theological Institution. The worth of the collec-

26. Broadus, *Memoirs of Boyce*, p. 65.

27. Chester, Allan G., *Hugh Latimer, Apostle to England*, p. 7.

28. Sampey, *Memoirs*, pp. 56-57.

29. Broadus, *Op. Cit.*, p. 167.

tion was estimated at \$2,000.³⁰ Reference was made to an expenditure "for the purchase of books (not exceeding five hundred dollars annually)." ³¹ The collection expanded to 7,000 volumes at the end of the 1876-77 session, when removal was made to Louisville, through purchase and through the donations from Columbian College (200 vols., 1860-61), from Professor W. E. Bailey (1,300 vols., 1868-69), from Dr. Basil Manly, Sr. (1868). The enrolment of the Seminary in Greenville ranged from 7 to 68, so seating in the library would not have been necessary at any time for more than ten to a dozen students.

2. Louisville, Ky., Fourth Street

The second home of the Seminary Library was in the Public Library Hall or Polytechnic Building on Fourth Street in Louisville, where the Kaufman-Straus Building now stands. Broadus states³² that Boyce "rented lecture-rooms and a library room on the third and fourth stories." A letter dated February 14, 1944, from John W. Loving, of Edgewood, Texas, states that he, "with hired help, had the honor and labor, of transferring the library from the third floor of the old Polytechnic Building . . . to the fourth floor of the New York Hall." A manuscript catalog of the books in the library during the session 1879-80 still exists, with designations as to the case and shelf for each title. Here the Seminary Library, with about 7,000 volumes in 1877, was in the same building with the Public Library of Louisville or Polytechnic Society, with about 30,000 volumes, and in 1888 the Seminary Library had about 15,000 volumes and the Polytechnic Society about 40,000 volumes. This latter society was the predecessor of the Louisville Free Public Library. Some books with the Polytechnic Society stamp on them are now in our collection, however, stamped "discarded" by Louisville Free Public Library.

I picked up one indication that there were some books purchased for the library in this period. In June, 1884, Boyce wrote Broadus, ". . . I intended to warn you lest you

30. *Quarterly Review*, 1953, p. 11, 29.

31. Broadus, *Op. Cit.*, p. 257.

32. *Ibid.*, p. 147.

should purchase any books for the library this summer. I am anxious to cut down Seminary expenses. . . ."³³

During the session 1886-87, it was announced that a special effort was in progress, started by the widow of a deceased and honored missionary, to build up a missions collection in the library. Later, for four consecutive sessions, 1899-1900 to 1902-1903, the Sunday School Board, Southern Baptist Convention, through Dr. J. M. Frost, gave one hundred dollars' worth of books each year to go into this collection.

There is no way to determine the size of the room occupied by the Seminary Library. A description of the Polytechnic Building appears in *Libraries and Lotteries*.³⁴ Since the enrolment of the Seminary was 89 in 1877 and 157 in 1888, seating for 20 to 25 would have been considered adequate. A room 35 or 40 feet square would have been necessary to contain the books and provide reading and work area.

3. Louisville, Fifth and Broadway

At this location the Seminary Library was at first housed in New York Hall, on the fourth floor, according to the letter from John W. Loving (Feb. 14, 1944). He adds, "There was no elevator, so it all had to be done by main strength and awkwardness, and the latter was not too little". Plans of the first floor of New York Hall in the 1886-87 catalog³⁵ show a library space totaling 2,540 square feet with about 800 square feet as reading area and about 1,000 square feet for stacks. There were 125 students at this session so a reading area to accommodate 25 students was satisfactory. The catalog for 1887-88³⁶ states, "The wing at the north end extends 60 feet and gives four recitation rooms with a gymnasium or hall for exercise, and a large room for the library. . . . The first story of the central part is devoted to the Reading Rooms and offices." It was while the library was located in New York Hall that the theological section

33. *Ibid.*, p. 279.

34. *Libraries and Lotteries*, pp. 32-33. The History of the Louisville Free Public Library.

35. *Southern Baptist Theological Seminary Catalog*, 1886-87, Frontispiece.

36. *Southern Baptist Theological Seminary Catalog*, 1887-88, p. 27.

(5,000 vols.) of Dr. Boyce's library was added to the Seminary Library.

In the 1830's and 1840's there grew up in Louisville a young woman by the name of Sarah Julia Guthrie. She was one of three daughters of James Guthrie (1782-1869), Secretary of the Treasury under President Franklin Pierce, President of the Louisville and Nashville Railroad, and United States Senator from Kentucky. Sarah Julia Guthrie became a Christian and was baptized into the fellowship of Walnut Street Baptist Church, June 7, 1851. On June 24, 1852, she married J. Lawrence Smith, a teacher in the School of Medicine at the University of Louisville. This couple never had any children. The two other Guthrie daughters became Mrs. John Caperton and Mrs. Wm. B. Caldwell. Sarah Julia Caperton (May 1, 1861 - June 2, 1878, named for her aunt); and Mary Elizabeth Caperton (April 12, 1859 - October 14, 1888) were born to her sister Mrs. John (Mary E.) Caperton (Jan. 6, 1823 - April 23, 1901). William Beverly Caldwell, Jr. (Aug. 10, 1851 - Sept. 30, 1880) and Lawrence Smith Caldwell (Aug. 18, 1857-Jan. 19, 1880), were born to Mrs. William B. (Ann Augusta) Caldwell (Jan. 14, 1825-Jan. 8, 1872). Of these children two lived to be 29 years old, one 22, another 17. Only one of them ever married.³⁷ When the last one of these four nephews and nieces died, in 1888, Mrs. J. Lawrence Smith announced to John A. Broadus (Oct., 1888)³⁸ that she planned to give \$50,000.00 to the Seminary for the erection of a library building as a memorial to them.

On October 17, 1888, Broadus wrote Boyce, who was then in Europe, "The same day came quite a remarkable appointment of Providence. I called in the afternoon on Mrs. J. Lawrence Smith. . . . She said that by a coincidence she herself was just figuring when I came in to see what property was available to sell for fifty thousand dollars, which she proposed to give the Seminary for a Library building,

37. James Guthrie—"Mr. Louisville," see p. 129 of *Louisville Panorama, a Visual History of Louisville*, published by Liberty National Bank and Trust Co., 1954. 976.9441, R441. *History of Kentucky: The Bluegrass State*, vol. 4, p. 385. Records, at Cave Hill Cemetery: Sec. B, Lot 1.

38. Sampey, *Op. Cit.*, p. 59.

as a memorial of her two nieces, and of William and Lawrence Caldwell."³⁹

Much has been said about the \$50,000.00 gift of Governor Joseph Emerson Brown, of Georgia, in 1880 because it came at such a critical period in the life of the Seminary. In an article in *The Western Recorder*,⁴⁰ after the death (July 24, 1901) of Mrs. Smith, Dr. T. T. Eaton stated, "She was the largest giver to the Theological Seminary." In 1899, Dr. Eaton stated in his *History of the Walnut Street Baptist Church*,⁴¹

It was in the fall of 1888 that Mrs. J. Lawrence Smith, already one of the largest givers to the Southern Baptist Seminary gave \$50,000 for a memorial library building. . . . [Dr. Eaton in 1901 wrote further in regard to her,] Being the daughter of the Hon. James Guthrie . . . she had every advantage of education and of the best society. Being the wife of, perhaps, the greatest scientist America has produced, she was welcomed and honored at the capitals of Europe, by the wise and the great. Thus, to her natural gifts was added the rarest culture; but she did not in the slightest degree lose sympathy with the humblest. Her consideration for the comfort and convenience of others, even the lowliest was wonderful. . . . She was modest almost to a fault. She held the humblest opinion of herself, and all flattery was distasteful to her, although I never knew anyone more grateful for any kindness shown.⁴²

The building was completed and dedicated in May, 1891. A marble plaque, built into the interior of that building, has been preserved.

It is to be regretted that, although pictures of the outside of the Memorial Library building at Fifth and Broadway are still available, there are no pictures of the inside of the building and no floor plans are available nor are the exact dimensions known. Estimates would indicate that the main part of the building parallel with Broadway was 40 or 50 feet long and 30 or 35 feet wide, containing the main

39. Robertson, A. T., *Life and Letters of Broadus*, p. 373.

40. *The Western Recorder*, August 1, 1901, p. 5. Records from the 1890's show contributors in the following order: George W. Norton, \$85,500.00; Dr. & Mrs. J. Lawrence Smith, \$68,562.00; Joseph Emerson Brown, \$59,400.00.

41. *History of the Walnut Street Baptist Church*, p. 28.

42. *The Western Recorder*, Op. Cit., p. 5.

reading room. Also, there was a stack area parallel with Fifth Street 35 or 40 feet long and 20 or 25 feet wide. There were three stack levels to contain the 35,000 volumes which were in the library at that time. The value of the library collection in 1924 was placed at \$29,000.00.⁴³

The Library, while in this building, during the time Dr. Sampey was called Librarian (1891-1928), was served by the following who were called Assistant Librarians, Edgar Allen Forbes, 1897-1904; John Moncure, to about 1907; James Henry Coleman, to about 1910; M. M. McFarland, 1910-April, 1916; Thomas A. Johnson, Assistant Librarian July 1, 1916-1929; Librarian, June 1, 1929 until his death November 9, 1939.

Gifts to the library during this period began with the theological portion of the library of Dr. Basil Manly, Jr., after his death, January 31, 1892. He died as the result of a head wound inflicted in 1887 by a robber near his home in Crescent Hill.⁴⁴ During the session 1893-94, gifts were received from the libraries of Rev. Franklin Wilson, of Baltimore, and of Rev. Thomas W. Tobey, a missionary to China. In the next session the library of Wm. W. Gardner of Kentucky was received. At this time a movement was launched to raise \$50,000.00 for the endowment of the library book fund as a memorial to John A. Broadus. Dr. Sampey states in his *Memoirs*⁴⁵ that this fund was increased to about \$8,000 in 1895-96. This endowment fund now stands at \$14,441. During the session of 1899-1900 Theodore Harris of Louisville gave \$500 for the purchase of scientific books and an additional \$500.00 to endow the collections. The income from that fund is used to purchase scientific books from year to year, designated with a book plate "Harris Scientific Collection." Dr. Sampey instructed me to purchase books up to about \$12.00 or \$15.00 a year and designate them as such. During the session, 1901-02, John Amsden of Versailles, Ky., gave \$100.00 for the purchase of books dealing with the Sunday School. While the Seminary was on Fourth Street and at Fifth and Broadway, the catalog in its statement

43. Kelly, Robert L., *Theological Education in America*, p. 279. A letter and plans, dated Feb. 15, 1960, from M. M. McFarland, gave considerable details about the building.

44. Robertson, *Op. Cit.*, p. 398.

45. Sampey, *Op. Cit.*, p. 74, 75.

about the library always included "further facilities for research afforded by the Public Library of Louisville and other Public and private libraries in the city," ranging from a total of 50,000 volumes in 1877 to "more than one hundred thousand" in 1925.

In 1918 it was stated that most of the standard books on religious subjects were being purchased as they came from the press. Many collections are still being received, but they serve to build up collections, fill in gaps, or supply duplicates rather than to afford working materials for current issues. There have been times when some faculty members have gotten the impression that if they recommend a book for purchase at the library they had better be prepared to defend their action in so doing. Faculty members, instructors, and even the more observing students should be encouraged to recommend books for purchase, and to make suggestions as to the methods of operation of the library.

Dr. Wm. H. Whitsitt left many valuable books and some manuscripts when he went to Richmond in 1899. His manuscript of *Sidney Rigdon, the Real Founder of Mormonism*, 1885, for which he could not get a publisher, was deposited in the Library of Congress. His journals or diaries, giving his interpretation of his relationship to the Seminary (1885-1896), are contained in a bank vault in Richmond and they are not to be made public until 100 years after his death, which occurred January 20, 1911. In the front of each of the volumes of his Diaries, he has written, "Keep me a hundred years and you will find a use for me."⁴⁶

Some very valuable classical works came from Gessner Harrison through the Broadus and Robertson families. He was professor of Greek at the University of Virginia, and he was the father of the first wife of John A. Broadus, and she was the mother of Miss Eliza Broadus, who was still living when I came to Louisville in 1930. I remember her injury and death from being hit by a car at Lexington Road and Stilz Avenue, in 1931. Ella Broadus Robertson, the daughter of Dr. Broadus from a second marriage, died from injuries sustained at the same street intersection in 1945.

46. Letter dated February 18, 1951, from Dr. Whitsitt's daughter, Mrs. H. B. Whitehead, Richmond, Virginia.

From the Gessner Harrison collection we secured an edition of the Suidas Greek Lexicon (10th century) in parts as it was published. I was taught that the Greek Alphabet began with A and ended with Ω. In one of these sections I found the words beginning with Ω before the end of the work and I thought that something was wrong. But upon investigation I found that the compilers of this lexicon treated Ω as related to O and therefore placed Ω directly after O and the work ended with Ψ rather than Ω. I remember a story told by A. T. Robertson about Gessner Harrison. On a Greek examination given by Dr. Harrison nearly all the students failed. Those who did fail were asked to come to his office. After the interviews, as they came out downcast and discouraged, one was noticed to be happy and smiling. When he was asked why he had a different attitude he replied that Dr. Harrison had told him that of all those who failed *he came the nearest to passing*.

It was in this period, that Dr. Sampey states that he "introduced the Dewey Decimal System," as a method of cataloging the books in the library.⁴⁷ He was made librarian in May, 1891.⁴⁸ When Dr. Sampey introduced this cataloging scheme in 1890, the method was only about 14 years old since the first publication of the system was in 1876. Prior to that the books seem to have been arranged generally by subject and placed in cases with the case and shelf numbered and with those numbers indicated on the books. Larger libraries, however, needed a scheme of classification. A popular method in the 19th century was that adopted by Francis Bacon, with three main divisions (1) Memory, (2) Reason and (3) Imagination. *Memory* included History, Natural Science and Technology. *Reason* included Philosophy, Religion, Law, Mathematics, and *Imagination* included Fine Arts, Architecture, Painting, Sculpture, Music, etc. This was the system generally used by Thomas Jefferson in the library which was purchased from him to form the nucleus of the new Library of Congress after the destruction by the British in 1814.⁴⁹

Dr. Sampey made a wise choice in the Dewey Decimal

47. Sampey, *Op. Cit.*, p. 57.

48. *Ibid.*, p. 59, 60.

49. Mearns, *Op. Cit.*, p. 28.

Classification. A committee for our Library in 1954 made a study of existing systems and we decided that Dewey had as few faults as any system, for none of them is perfect. But adopting a system and working with it in its development is essential. I try to wait until the system expands to make expansion, and to find a place for all materials in the system without introducing new categories until the responsible persons introduce the categories. To go it alone is wasteful and at times ridiculous.

At the meeting of the American Theological Library Association at Union Theological Seminary, N. Y. C., in June, 1955, Miss Julia Pettee stated that when she came to Union Seminary Library in 1909 at the request of Dr. W. R. Rockwell, Librarian, to reclassify that collection and to work out what became the Union Seminary Classification System, she found there in use a division worked out by a previous librarian, called "Minor Morals." Under it were the following subdivisions: Profanity, Drunkenness, Women, Dueling, War, etc.

4. The Beeches, 1926-1959

When the Seminary, including the library, outgrew facilities at Fifth and Broadway, new buildings were erected at the Beeches at 2825 Lexington Road. The northwest wing of Norton Hall, occupied by the Library in 1926, was designated as Memorial Library and a bronze plaque was mounted on the Reading Room wall with the wording of the marble plaque displayed in the Fifth and Broadway building, although no new money from the Mrs. J. Lawrence Smith family or related sources was received.

In this building the stack area with three levels measured about 60' x 60'. A processing area and circulation and staff area measured 30' x 60' and the reading room measured 30' x 105'. The stack capacity was about 150,000 vols.; the collection contained about 35,000 vols. of books in 1926 and increased to 45,000 in 1943, when changes were made. There was shelving for about 5,000 vols. around the wall. The Reading Room provided seating for about 110 students with seating for about 8 graduate students in a separate Graduate Students room.

With the death of Dr. Mullins, November 23, 1928, and the election of Dr. Sampey as president, a reorganization

of the library personnel was necessary. Dr. Sampey relinquished the title of librarian and it was given to Thomas A. Johnson, June 1, 1929, after 13 years of service. He remained in this position until his death, November 9, 1939. W. Hersey Davis was given something of the oversight formerly exercised by Dr. Sampey and he was called Chief Librarian from October, 1928, to June 1, 1929, when he was called Director of the Library. In June, 1940, he assumed the title of librarian, which was held until April 19, 1949, when his health made it necessary for him to leave Louisville.

An interesting account can be given in regard to the Greek Manuscript of the Gospels at present in our collection. A letter dated March 2, 1927, came to Dr. A. T. Robertson from Dr. Adolph Deissmann of Berlin, Germany. In it Dr. Deissmann described a Tetra-Evangelion which he had found in the hands of a Turkish dealer. He said that it had come from the area of Trapezunt (Asia Minor) and that he thought "it turned up during or after the horrible expulsion of the Greeks in 1922." He suggests that in view of the small number of Greek codices in America this one would be of value to our Seminary Library, and he states that he would like to have it for his N. T. Seminar, but a generous patron in 1910 had supplied him with one so he was giving Dr. Robertson the first opportunity to purchase it. The price with a modern binding was \$700.

Dr. Robertson wanted the manuscript but no library funds were available. Dr. Mullins was president and Dr. Sampey was librarian. Previously he had wanted more copies of Tischendorf's *Novum Testamentum Graece*, Eighth Edition Major. We are told that Dr. Sampey said for him to get out and raise the money to buy them. So it seemed that he would have to do the same thing to get the prized Gospel manuscript. However, he was not in suspense very long, for a student in his graduate class, John Wick Bowman, who at that time was Professor of New Testament in the Presbyterian Mission Seminary at Saharanpur, Upper Punjab, India, became interested and persuaded his father, Rev. Winfield Scott Bowman, and his brother, Rev. Karl Watson Bowman, with their wives, to provide the \$700.00 and to purchase the manuscript and to present it to the Seminary Library. The only stipulation was that the manu-

script be named for Dr. A. T. Robertson. This was fulfilled in naming it *Codex Robertsonianus*.⁵⁰

In this library the theological materials are more fully developed. When I was a student, the class in Systematic Theology met four days a week when N. T., Greek, O. T., Hebrew, etc., met only three days a week. To justify that, Dr. Tribble used to say, "after all, this is a Theological Seminary." We have been working on the theological collection for a century. However, the materials for the Religious Education have been building up for many years. The section on music is the newest, although a nucleus, developed by Dr. Broadus and Dr. Basil Manly, Jr., who were interested, has been expanding slowly for a long time. In recent years, with the organization of the School of Church Music there has been a marked growth of that collection. An adequate library support ought to be received consistently so that there will be no gaps in the collection which cannot be filled, or can be filled only at great expenses.

In 1937, the library received from the family of Dr. Chas. A. Stakely, of Montgomery, Alabama, 1,000 vols. from his library. Although there was much duplication this was a very valuable addition to the library. In working through the collection, Dr. Thomas A. Johnson found the portion of a marriage license which Dr. Stakely should have returned to the county clerk or recorder at one of his pastorates. Dr. Johnson returned it to the county official, who acknowledged receipt of it and stated that both parties of the marriage were dead but that he would file the paper in its proper place.

Librarians in 1939 were very much disturbed when, at the retirement of Herbert Putnam as Librarian of Congress after 40 years of service (1899-1939), President Roosevelt appointed Archibald MacLeish (1939-1944), who was not a trained or experienced librarian, to succeed him. Mr. Roosevelt was charged with using the office of Librarian of Congress as a political plum. However, although Mr. MacLeish did not serve long at the job to which he had been appointed without formal training, he rendered a valuable service to the Library of Congress. He resigned in 1944 to become an

50. Robertson, A. T., "A Newly Discovered Tetra-Evangelion," *The Review and Expositor*, 1928, vol. 25, pp. 79-80.

Assistant Secretary of State. Abraham Lincoln was charged with the same practice in regard to a Librarian of Congress. John S. Meehan, the only Baptist Librarian of Congress, as best I can determine, served from 1829-1861. He had grown old in the service and on May 24, 1861, Mr. Lincoln removed him from office. He died later in the year 1861. In this act it is said that Mr. Lincoln was "not indifferent to political considerations." The man whom he appointed as Librarian of Congress, John S. Stephenson of Terre Haute, Indiana, did not last long, for toward the end of 1864 "he found employment elsewhere in the Government."

The position of librarian in a seminary ought not to be used as a "theological plum" to increase the salary, or authority, or prestige of someone whom the administration desires to honor. And the appointing of a faculty member to the position of librarian while someone else does the work cannot be looked upon as fair practice. The positions given persons ought to describe their work and responsibilities.⁵¹ Mr. Raymond P. Morris in 1933 pointed out that the term Librarian as applied to theological library staffs was misleading in that members of the faculty were designated as Librarians, but that Mr. Morris had to go to assistant librarians, and even to secretaries, to get information about the libraries. The men designated librarians, were not doing the work of librarians. This can no longer be justified and was continued in some institutions far beyond a reasonable period.

With the development of 35mm microfilm as a method of reproducing library materials, the library soon acquired film, even before it had a reader. The earliest film secured was that of the minutes of the Mussell Shoals Baptist Church, 1787-1874, in South Kentucky. The filming was done as a W.P.A. project. With that purchase in 1940, the library fell in with the present reversion to the old style of book, the roll, which went out of use in the II/III centuries. Albert Boni,⁵² an advocate of microprint or microcards as opposed to microfilm, chides librarians in the use of microfilm for going back to "The centuries-old form of the scroll."

51. Morris, Raymond P., "The Libraries of Theological Seminaries," in *The Education of American Ministers*, vol. III, pp. 184-185.

52. Boni, Albert, "Microprint," *American Documentation*, vol. 2, pp. 150-152, August, 1951.

Library materials which belong exclusively to one library should not be considered as a treasury of items to be held in order to force people to come to that particular library to make use of them, but through typing or some photographic method they should be made available to other collections. Graduate theses are an example; also, manuscript materials. The libraries which adopt the policy of sharing knowledge most widely usually attract the most donors of worthwhile materials. The service should be rendered to all who can be benefited through the use of the materials.

In 1943, the library acquired the use of additional space for graduate students at the west end of Norton Hall, the 20' x 20' Seminar Room at present used by Dean Allen W. Graves. When the classroom addition at the northeast end of the building was erected in 1944, the museum was moved to the top floor, northeast corner, of that area, and the older museum area, now the offices of the Administrative Dean, was made available for Graduate Students. When the present Alumni Chapel was erected, in 1950, the old chapel area, southwest wing of Norton Hall, was furnished with a 9' balcony and was made into a Reserve Reading Room. Its dimensions are 105' x 36'. The museum cases were located at the western end of this area. The area which had been used as an office for Dr. Sampey (1926-28) and Dr. Davis (1929-49) was made into a circulation area in 1950-51. These additions increased the total area occupied by the library to 19,800 square feet in 1951. Shelving area was increased by about 5,000 volumes in 1951. The seating was increased to 190 chairs in 1943 and to 310 chairs in 1951. Staff area, estimated at 990 square feet in 1943, was increased to 2,365 square feet in 1951. The value of the contents of the Library as of July 31, 1959, was estimated at \$209,000.00.

5. James P. Boyce Centennial Library

Planning for the James P. Boyce Centennial Library extended from October, 1956, to June, 1958. The groundbreaking ceremony was conducted on May 24, 1957. The basic contract for the erection of the building was let on June 25, 1958, and construction was started early in July. Contracts for equipment and decorating were let in March, 1959. The cornerstone laying ceremony was observed on

May 20, 1959. The building was completed in November, 1959. November 10-11 marked the removal of the books from the old library to the new. Dedication ceremonies were held March 10, 1960.

The present James P. Boyce Centennial Library is the sixth building occupied by the library, and it has been planned to serve for 50 to 100 years. It measures 175' x 100' with four levels, and a total of 76,000 square feet of floor space. Its total stack capacity ranges above 225,000 volumes, with a seating capacity of 650 chairs or more.

The Carver School Library is now contained in its spacious quarters at the South end of the second floor and coordination of the work necessary to maintain the collections and of the services rendered by them is being perfected.

New facilities provided by the new building include Seminar Rooms where advanced students meet to use materials related to the library, the Gheens Lecture Hall, designed for special lectures and for projection of film, small classrooms to accommodate Summer Session classes, music listening booths and rooms for studying music materials, special studies for faculty members and advanced students, and the Heritage Room. Enlarged facilities are provided in many areas, especially in graduate study carrels, in Audio-visual aids, binding and repair of books, wrapping and shipping of materials and storage.

Time has gone into planning, effort into building, and money for these and other purposes because it is the conviction of the faculty of the Southern Baptist Theological Seminary that "The library is the intellectual central power plant" of a theological seminary and that "it must be sensitive to the expansion of any teaching unit of the institution."⁵³ The purpose of the library is "to collect material of a theological or religious nature to meet the instructional demands of the institution of which it is a part."⁵⁴ A further purpose is to provide a place for the use of these materials in their ever-expanding forms and to give motivation in the utilization of them. Service performed by the library extends to students, faculty, the local interest, Southern Baptists and to persons interested in learning wherever they may be or whatever may be their status.

53. Morris, *Op. Cit.*, p. 150.

54. *Ibid.*, p. 153.

Theological Education and the Denominational Seminary

BY PENROSE ST. AMANT

This address might have been entitled, "Theological Education and the Free Church Tradition," but such phraseology is British and could be misleading. It might have been called, "Theological Education and the Sectarian Tradition," but this might elicit misunderstanding because it could suggest Ernst Troeltsch's distinction between "church" and "sect" and leave the impression that the tradition of which I speak is "sectarian" strictly in the sense in which Troeltsch used the term. The title chosen, "Theological Education and the Denominational Seminary," seems to me more satisfactory. At least, it gives me considerable latitude and also focuses the issues I wish to raise.

There are several reasons which seem to me to make a consideration of the denominational seminary appropriate. For one thing, eighty-five percent of the Bachelor of Divinity graduates each year come from denominational seminaries.¹ Again, it is perhaps not understood that the "number of denominational seminaries has greatly increased during the past century."² It is well known to us, of course, that beginning in 1859 Southern Baptists have established six seminaries, three of which have been launched since 1944. The fact that the Southern Baptist Theological Seminary is a denominational agency is another reason for examining this theme.

What is our common task in this Seminary, denominational in the sense that it is owned and operated by the Southern Baptist Convention, that it is a Baptist institution, and that its faculty is restricted to professors of Baptist persuasion?

First, our task is a Christian task. The denominational character of the institution must be used to clarify and not

1. H. Richard Niebuhr, *The Purpose of the Church and Its Ministry*. New York: Harper and Brothers, 1956, p. 16.

2. Robert S. Michaelson, "The Protestant Ministry in America: 1850 to the Present," in *The Ministry in Historical Perspectives*, edited by H. Richard Niebuhr and Daniel D. Williams. New York: Harper and Brothers, 1956, p. 273.

to obscure this central fact. It must be a means and never an end.

We strive, in the words of T. S. Eliot, to think and live in "Christian categories."³ God has spoken in Jesus Christ, the eternal Word. The Word of God in Holy Scripture is a living Word in Jesus Christ. There is an ultimate Word underlying our human words. It is personal and redemptive. God addresses us personally and redemptively in Jesus Christ. Sin is conquered and death is defeated. The powers of the "new age" have broken into this poor world. This is "the Gospel of the Kingdom" (Matthew 4:23; 9:35). There is a "new creation" (2 Corinthians 5:17) and thus new relationships. "This gift of the transformed heart," says E. La B. Cherbonnier, "frees men at last to come into their own; to inherit the high destiny originally prepared for them; to exult with a joyous company in the glorious liberty of the sons of God."⁴ Mutual concern marked by sacrificial love is the norm of the new community. Let us love one another as Christ loved us (John 15:12). Let us, as Paul put it, be "kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake has forgiven you" (Ephesians 4:32).

The love of God and neighbor must be the very marrow of our existence. We must not permit the pursuit of proximate goals, however important, to deflect us from this goal. Love to God is "the conviction that there is faithfulness at the heart of things"⁵ and a sustained commitment to God with our whole being (Mark 12:30).

And who is my neighbor? My neighbor is humanity—the humanity I confront day by day in my task, in my memory, in my imagination. My neighbor is my friend, who sustains me, and also the one who, for whatever reason, is suspicious and fearful of me. He is the one who is near and the one who is far. He is my student, my teacher, my colleague. He is the lonely and hopeless one whether he lives in a hovel or a mansion. Let us seize this sensitive concern

3. Quoted by Arnold S. Nash, *The University and the Modern World*. New York: Macmillan Co., 1944, p. 252.

4. E. La B. Cherbonnier, *Hardness of Heart*. Garden City, New York: Doubleday & Co., 1955, p. 188.

5. Niebuhr, *The Purpose of the Church and Its Ministry*, p. 37.

"we dimly recognize in our purer moments"⁶ and sustain it in our lives. Thus the prison of self-love is broken, anxieties are tempered, and we can enter creatively into the lives of others⁷ in the daily round. It is relatively easy to be heroic in a crisis but the real test comes in routine tasks.

The Christian task is a task in which we seek to share with this community and all other communities it touches or will touch a deepening appreciation for the faith and life of the Gospel.

Our common task is, in the second place, a denominational task. This institution is regional because it seeks to serve a denomination and, in some measure, a geographical area—also because of its "southern" orientation. Let me remind you that "there is a vast difference between regional service and provincialism."⁸ Its regional character is one of the strongest reasons Southern Seminary must be one of the leading theological schools in the nation. We must match the best educational efforts if we expect to keep a reasonable number of the best brains in our denominational ranks and geographical section. Only in this way can we discharge our obligation to provide an able and dedicated leadership. Leading institutions in other sections are eager to have our best students, to whom liberal financial assistance is often granted. These students will not accept poor quality in their education. To provide theological education of genuine excellence is probably the greatest challenge now facing the Southern Baptist Convention.

The School of Theology of the Seminary is both a servant and a leader of Southern Baptists. In this tension of serving and leading lies both the problem and the challenge of the school. We must work on the frontiers of theological scholarship, seek to relate the Christian faith to our culture, and also keep our identity as a denominational institution.

Dean Jerald C. Brauer of the Federated Theological Faculty of the University of Chicago in his inaugural address in 1956 entitled "Protestant Theological Education"

6. Niebuhr, *The Purpose of the Church and Its Ministry*, p. 39.

7. See Reinhold Niebuhr, "The Christian Witness in a Secular Age," *The Christian Century*, Vol. LXX, No. 29, July 22, 1953, p. 841.

8. Rufus C. Harris, *Report of the President, Tulane University*, 1958-59, November, 1959, p. 18.

said: "Most theological schools are geared primarily to the tangible objectives of the denominations which they serve today. The rich Christian heritage, with its past and present responsibilities to culture, is either ignored or is used as a tool to meet an immediate objective."⁹ Dean Brauer has stated succinctly a real danger in denominational theological education but, in my view, his statement is too sweeping. He also points out certain problems of the university-related divinity school, whose faculty, he says, has sometimes sat "on the sidelines of a university's life" or has "tended to be completely absorbed in the university." Thus "the gulf between Christianity and culture"¹⁰ has not been bridged by the denominational seminary or the university-related divinity school. As to the future, he feels that the best hope for creative theological education lies along the line of reappraisal and reconstruction by the university-related divinity school. At least, as I interpret him, he believes these schools constitute the vanguard of creative change.

Let me propose the view that professional training for the Christian ministry and graduate study can be carried on with maximum creativity where a dialectic is evident between theological scholarship and the actual life of the churches. Graduate training which is detached from a basic concern for the parish ministry can become an esoteric exercise. Professional theological education which pursues a path unrelated to the rigors of theological scholarship and the currents of modern culture can become sterile and unimaginative. The basic issue is not so much a matter of the theoretical orientation of a school as what it actually does. The basic issue is the way in which a school relates itself to the life of the churches, to culture, to critical scholarship. Assumptions which tend to confine the denominational seminary to professional training are, it seems to me, based upon a stereotype which identifies the denominational seminary with an activism that is not concerned with theological scholarship and culture in a fundamental sense.

Let us seek here as a faculty to view the actual life of the churches we serve with eyes sharpened by the discipline

9. Jerald C. Brauer, "Protestant Theological Education," *The Christian Century*, LXXIII, No. 17, April 25, 1956, p. 504.

10. *Ibid.*, pp. 504-505.

of scholarly pursuits in our various specialties and let us, at the same time, pursue our scholarly interests within the context of the life of the churches. Interplay between what is actually happening in the churches, what transpires in our classrooms, and what is encountered in the most rigorous research must be kept alive at all costs. Such interplay strengthens and clarifies seminary study. For example, as Karl Barth recently said, "Theology cannot be carried on in the private lighthouses of some sort of merely personal discoveries and opinions. It can be carried on only in the Church," he continued, "—it can be put to work in all its elements only in the context of the questioning and answering of the Christian community and in the rigorous service of its commission to all men."¹¹

Perhaps it would be salutary if we recognized at this point, parenthetically, the fact that we look at our faith from the historical perspective of our personal pilgrimages. What we see is conditioned by this fact. The instrument of our vision is this bit of history which we share with others who, broadly speaking, are children of the same history. Let us purge distorted and accidental elements from it but at the same time share joyfully in the heritage which nurtures us.

Some presuppositions are both unavoidable and indispensable. The open mind need not be the empty mind. William Temple, I believe, has reminded us that the purpose of the open mind is to close it upon something. The two extremes, the closed mind and the empty mind, must be avoided. It is, of course, possible to hold preconceptions in such a way as to close the mind to fresh evidence. On the other hand, the attempt to jettison all presuppositions is both impossible and deceptive.

The most dangerous preconceptions are those which are unrecognized. To suppose we can dispense with personal perspectives rooted in our historical pilgrimage is the most subtle kind of of bias.

This Seminary should steadily provide a cross-section of denominational life and thus avoid stressing a single strand in the denomination, theological or otherwise, precisely be-

11. Karl Barth, *The Humanity of God*. Richmond, Va.: John Knox Press, 1960.

cause it is a Southern Baptist institution. Let us also be aware of what a pastor faces in his church and treat this with a kind of ultimate seriousness. This is as significant as what the world renowned scholars are saying. Planning and preaching the sermon, which recurs with an amazing regularity, is an existential fact which must be as central in theological education as the latest pronouncement of Karl Barth or Rudolf Bultmann.

There is a third point. Ours is an educational task. This needs to be said because, strangely enough, it is sometimes forgotten even in educational institutions. There has been a curious suspicion of education in some branches of American Protestantism, despite a basic commitment to it. Perhaps this is a consequence of the realistic anthropology of classical Protestant theology, which is well aware of the egocentric proclivities of reason, and of the intellectual revolution of the late nineteenth century with its strong secular cast, which raised serious questions concerning historical Christianity. Whatever the reason, cultivation of the mind seemed to some to work at cross purposes with the Christian faith. Faith and reason were treated discontinuously, as if rational processes were possible without a prior faith in reason and as if faith could dispense with rational considerations.

Perry Miller once said that Protestantism had some difficulty in preventing the doctrine of justification by faith from being interpreted as meaning justification by ignorance. This is, of course, an exaggeration but there is enough suspicion of education among us yet to justify emphasis upon the sheerly educational dimensions of seminary training. I plead for solid commitment in the denomination to education, collegiate and theological, in the confidence that the future belongs to those who are prepared for it. The rise in the level of general education in the nation makes it increasingly mandatory for the Christian ministry to be well trained. The destiny of the denomination will probably be determined in the next several decades in our colleges and seminaries.

There are many facets to the Gospel, of which the educational facet is the most significant here. The Niebuhr report

defined 'the theological school as [the] intellectual center of the Church's life.'¹² Surely this is correct for we should love God with our whole understanding. Without the "reflective life," institutions may possess the "external appearance" of theological schools but are really centers for the mass "habitation of apprentices in the skills of a clerical trade"¹³

The Christian faith is, of course, a faith. But it is a faith whose heights and depths stretch our minds to the utmost. There is always something more to be learned and woe be to him who does not learn it. A student or a professor or a dean who neglects the exacting demands of the theological disciplines, for whatever reasons, is making a tragic mistake. Let us, teachers and students alike, not sacrifice the excellence of theological training to the kind of activism which insists upon measurable results today and fails to plan in long-range and qualitative terms.

What is the identity of the dean of the School of Theology here, as he sees it? An effort to answer this question will perhaps be helpful, especially to the faculty.

First, the dean is both the servant and the leader of the faculty over whom he presides. The needs and problems of the faculty must also be his. Let him take to heart what is in the hearts of the men who teach. The sense of personal mission and destiny of each man must be his concern. Whatever the dean can do to further the personal fulfilment of each teacher he must do. Of course, he must also take into account the overall purpose of the school and seek to integrate these personal hopes with the maximum usefulness of the institution as a whole.

It is literally impossible to preserve all individual values and the values of an institution collectively. Inevitably, each professor, each department, each division will view the school from a particular perspective. The effort to integrate these perspectives and relate them to the overall purpose of the school can at best be only partly successful. Distortions which defy the most rigorous effort to resolve differen-

12. H. Richard Niebuhr, *The Purpose of the Church and Its Ministry*, p. 107.

13. *Ibid.*, p. 108.

ces objectively are certain on the part of dean and professors alike. Let us strive to realize the maximum possibilities offered by this community not for ourselves but for the cause we serve together. What is this cause? It is Christian, it is denominational, it is educational. And the first of these is the greatest for supremely we are servants of Jesus Christ the Lord.

Let me reiterate my concern for the growing excellence of this community of theological learning. This will explain the sustained interest the dean has with reference to sabbatical leaves, attendance upon meetings of professional societies, teaching loads, opportunities for writing, denominational service, and faculty salaries.

A sabbatical program has been worked out on the basis of suggestions from members of the faculty. These suggestions, plus those from the Schools of Religious Education and Church Music, have been collated and will be presented to the Board of Trustees for consideration.¹⁴ Sabbatical leaves have been a part of the program of this Seminary for many years. A plan has been devised which will enable professors to plan ahead for leaves at specified times.

Attendance upon professional societies is encouraged by trying to make such attendance economically feasible. The record of the faculty is good at this point. I hope that every faculty member will avail himself of the opportunity to attend his professional society annually. Efforts have been made to have the spring meeting of the American Society of Church History on this campus in 1962. I should hope that we could be hosts to at least one professional society each year. Papers of a technical character read by our faculty at such meetings are most desirable.

Teaching loads should be calculated on the basis of the overall responsibilities of a professor at a given time and thus should be related to what he is actually doing in several areas. Obviously, the main task of a teacher is to teach and yet the teacher is also a scholar, a counselor, a writer, and a member of the Seminary community.

Let me encourage writing and speaking by the faculty

14. The Board of Trustees accepted substantially these proposals in its meeting on March 15 and 16, 1960.

both of a technical type and for the denomination. There was a time when Seminary professors were used more widely than is now the case by Southern Baptist Convention agencies in writing, teaching, lecturing, and preaching. There is a growing enthusiasm on the part of Seminary personnel and our denominational agencies for closer ties. Let us implement this enthusiasm on both sides.

Brief comment concerning faculty salaries is appropriate. It is well known that the purchasing power of what teachers get in America has not kept up with the rising cost of living. Grocery bills, a decent living standard, the cost of educating children are hard facts which must be taken into account. Let the Seminary strive to make it increasingly possible for professors to devote their time to the central concerns of the teaching profession. Physical equipment is important. We are grateful for what the Southern Baptist Convention, alumni, and generous friends have provided here. Several other buildings are needed. A building to house the School of Church Music is now in the planning stage. But let us resist what someone has called "the edifice complex" which pours energy into facilities of a school that should be reserved for the faculty.

Let us seek an ever clearer vision of the vocation of the theological teacher and provide those conditions, economically and administratively, under which that vocation can be realized to its maximum. There are unreleased powers of thought and spirit on the levels of professional and graduate instruction among us which must be unfettered. Perhaps this is special pleading but it is a plea whose aim is to clarify the instruments of our vision as a denomination.

Excellence in theological education can be maintained and strengthened only if we realize what is involved—only if we seek to understand the vocation of a theological teacher, his cruciality in the life of the church and the world, his role in the life of the denomination, and the need for adequate remuneration.

The world outside the academic community sees but slowly the meaning of the teacher's office. The theological professor is not an unworldly recluse concerned with answers to questions asked by few except himself. He is a man of affairs who knows his specialty who has come face to face

with some truth in its last analysis and who knows how to bring that truth to the service of God and man. One of the chief duties of a dean here is, with the help of his colleagues, to find such teachers and to provide for them creative conditions for teaching and research. In the treatise *The Advancement of Theological Education*, the heart of seminary training is exposed in one sentence: "The key problem in theological education in the Protestantism of the United States and Canada is that of providing and maintaining the most able corps of teaching theologians and theological teachers possible."¹⁵

The office of dean in a theological school, particularly one as large as this, is almost insuperably difficult to fill. There is a seven-fold relation he must bear, i.e., to the Board of Trustees, to the administration, to the faculty, to students, to the denomination, to society, and to scholarship, each of which makes demands upon his sympathy and his wisdom so varying it is impossible for him to act without error and without criticism. What Dr. Rufus C. Harris of Tulane has said about the university president applies here: "He can only avoid mistakes by cunningly doing nothing."¹⁶

With reference to the position of the dean, Dr. Martin ten Hoor of the University of Alabama has spoken of it as "particularly anomalous" because the dean "hangs suspended somewhere between the president and the faculty."¹⁷ There is a standing joke among deans that a dean is a man who does not know quite enough to be a professor but who knows too much to be a president. Dr. Logan Wilson of the University of Texas has spoken of the dean as "something of a hybrid"¹⁸ because he is often both a professor and an administrator. At times, judging from my experience, a dean wonders if he is either! Nevertheless it is important for him to try to keep in touch with both the administrative and instructional sides of the academic community. This dual

15. H. Richard Niebuhr, Daniel D. Williams, James Gustafson, *The Advancement of Theological Education*. New York: Harper and Brothers, 1957, p. 203.

16. Rufus C. Harris, "Inaugural Address—University Education in the Crisis of Democracy," *The Inauguration of Rufus Carrollton Harris*. New Orleans: American Printing Co., 1939, p. 21.

17. Martin ten Hoor, *Personnel Problems in Academic Administration*, reprinted from *Association of American Colleges Bulletin*, Vol. XLV, No. 3, 1959, p. 3.

18. Logan Wilson, *The Academic Man*. London: Oxford University Press, 1942, p. 87.

relationship to the administration and to the faculty is more than a matter of liaison between the two. A dean must strive to be a living part of both dimensions for the sake of the well-being of the school, his own personal identity in the institution, and the image he creates both within and without the academic setting.

Between the dean and the faculty a loyal, warm, hearty, open, helpful relation should exist. His views must gain their thrust from whatever wisdom they possess rather than their source. His truest strength lies more in the power to see and harness for the common good what others have to offer than any power of his own action or speech. The common goal of the dean, the administration, and the faculty should be to create, maintain, and further the most favorable conditions possible for education in this Seminary.

There are responsibilities commensurate with the opportunities for us who belong to this academic and Christian community. There is the responsibility of academic freedom, for, I remind you, academic freedom is not merely a right but a responsibility. A professor has the responsibility to pursue the truth as he sees it. The freedom of a theological faculty to ask significant questions is the chief safeguard of the church against fads and eccentricities. This freedom is exercised within the context of a basic commitment to the purposes of Southern Seminary and the Southern Baptist Convention.

With reference to subjects outside his field, the teacher has what Jaques Barzun has called "not academic freedom but academic responsibility."¹⁹ He may tell his students what he thinks on a variety of subjects and he may speak as a citizen in the larger community. Only, he should make it clear when he is speaking as an amateur about a field other than his own or when he is speaking as a citizen on the issues of the day or when he is speaking as a specialist in his field of inquiry.

Again, there is responsibility which grows out of basic faculty participation in all academic matters, including faculty additions, and other concerns which touch the rights and morale of the academic community. The democratic

19. Jaques Barzun, "Deans Within Deans," *The Atlantic Monthly*, January, 1945, p. 78.

process involves heavy responsibilities for all of us who labor here. Freedom is creative only when it is exercised responsibly. These responsibilities are those of knowing the facts relevant in each case, a willingness to see each issue as it affects the entire community, and the good humor to co-operate when differences of opinion cannot be adequately resolved.

Dean Martin ten Hoor has defined educational administration as "the adjustment of policies to persons and conditions which involve a variable number of variables."²⁰ No wonder educational administration has been called the art of the possible. If this is taken to mean a kind of accommodation based upon expediency, then, this is a counsel of cowardice. However, if this is taken to mean the highest possible resolutions of honest differences of opinion in a competent and dedicated community and if it is assumed that responsible leadership is involved, leadership that keeps the institution moving out of its historic past to an increasing creative future, then this is a counsel of wisdom.

There is the responsibility of mutual understanding in a community made up of specialists in the various theological disciplines. Let us in the School of Theology seek steadily to relate ourselves creatively not only to the "divisions"* of which we are not members in the theological faculty but to the Schools of Religious Education and Church Music, with which we share the life of this Seminary. The Southern Baptist Theological Seminary is an educational institution with three facets, all of whose resources should be utilized in the training of all our students.

I have spoken of our common task, sought to interpret my identity in this community as I understand it, attempted to set forth certain conditions for a creative center of learning, and indicated certain responsibilities which rest upon us here. Let me, now, seek to state the ends we are here to serve. What is the purpose of the School of Theology of Southern Seminary?

This matter can be focused by raising several questions. Since ours is a complex and changing world, the basic ques-

20. Martin ten Hoor, *op. cit.*, p. 17.

*There are four "divisions" of the Theology faculty: Biblical, Theological, Historical, and Practical.

tion obviously is not whether it is complex and changing but how is this complexity viewed and what is the direction of change? Since ours is a world in which many leaders, here and abroad, promise deliverance, the basic question is obviously not whether we shall look to leaders for guidance but what kind of leaders shall we have? The response which Southern Baptists make to these questions—how complexity is viewed, the direction of change, and what kind of leaders?—will have much to do with our future and something to do with the future of the world.

These are precisely the issues with which theological education is concerned. To view the complex civilization of which we are a part from Christian perspectives, to give change a Christian direction, and to train young men and women for sensitive and prophetic leadership are tasks to which we are committed here. Complexity debilitates unless some sense is made of it which is both realistic and hopeful. Let us take account of the fact that in these days in an unusual way

Man is hurled
From change to change unceasingly,
His soul's wings never furled.

Then let us recognize that change without Christian direction becomes a meaningless succession which leads to the abyss. There is little hope without Christian leaders who will fight for things that really matter. Thornton Wilder has put this magnificently in one of his plays: Antrobus says, "Oh, I've never forgotten for long at a time that living is a struggle. I know that every good and excellent thing in the world stands moment by moment on the razor-edge of danger and must be fought for— . . ."²¹

We are trying to provide leaders for our churches, schools, and mission fields. We are trying to prepare men for preaching who understand the difference between preaching and public speaking. We are trying to help young men become pastoral counselors and not simply counselors with a smattering of secular psychology. We are trying to train people for the work of Christian education and not merely to be experts in education with Christian over-

21. Thornton Wilder, *Three Plays: Our Town; The Skin of Our Teeth; The Matchmaker*. New York: Harper and Brothers, 1957, p. 247.

tones. We are trying to prepare young men to administer a church as a part of the body of Christ and not as if a church were a glorified business operation.

The pursuit of these purposes requires both professional and graduate training. These two emphases, professional and graduate, are distinct and yet they go together. The degree of Bachelor of Divinity is a professional degree and yet its pursuit involves the most rigorous scholarship. The degree of Doctor of Theology is a graduate degree but it must prepare people for the service and love of men and God. Study for each degree involves the proper and peculiar discipline appropriate to each degree and yet both degrees seek to give the student a grasp of the Christian faith and to stimulate critical inquiry. As Elwyn A. Smith has said "[A Seminary] exists not only to give students a command of the Church's theological heritage, but to provide a forum where questions may be raised that may not be asked anywhere else."²²

Although the degrees of Master of Theology and Doctor of Theology are conferred largely for achievement within a particular field of concentration, graduate studies at Southern Seminary lean toward basic knowledge calculated to deepen and broaden the human spirit rather than toward a mere sharpening of one's grasp of a narrow segment of knowledge. Knowing more and more about less and less has its place on the graduate level. There is a legitimate kind of research concerned only with the search for new knowledge. Such research is most significant. This is the beginning but not the end of graduate studies here because our central task is to provide the best professional education of which we are capable and this means that under-graduate and graduate studies must seek to interpenetrate each other. It also means, in my judgment, the graduate instruction should concern itself with basic knowledge already gleaned as well as with new knowledge presently sought. Instead of treating graduate studies "as a superstructure perched aloofly atop the pedagogical pyramid"²³ concerned only with rigorous research in hitherto unexplored realms, let

22. Elwyn A. Smith, "What Is a Seminary For?" *The Christian Century*, LXXIII, No. 17, April 25, 1956, p. 506.

23. Rufus C. Harris, *Report of the President, 1958-59*, November, 1959. p. 18.

us treat such studies as integral to the educational process as a whole. Instead of treating undergraduate studies as purely professional disciplines designed to produce a preacher or a professor, let us seek to interpenetrate such studies with basic questions and answers which liberate the human spirit. The relationship between the two levels should resemble a ramp more than a steep staircase of two steps. The student should regard his position not in static terms of pursuing either professional or graduate training but in dynamic terms of engaging both dimensions simultaneously, though stressing one or the other as his primary concern.

Let Southern Seminary educate for living. The Christian faith declares that the Kingdom of God, though not fully realized, is already here (Matthew 12:28; Luke 11:20; Revelation 11:15). Yet, this is not an obvious fact. The Kingdom of God sometimes seems far away in our world of distorted values. Ours is a time in which entertainers are paid fabulous salaries and many teachers live on the edge of genteel poverty. Ours is a time in which the plunderers are at work—the expert in trivial but lucrative pursuits, the cynical graduate student, the suave financial promoter, the suaver Madison Avenue salesman, the quiz show master of ceremonies with his artificial hilarity. Our is a time in which a college president can say that “football has become the spiritual core of the modern campus”²⁴ Ours is a time in which the highest executive agency in one of our states can formally call a professional football game “one of the most important events that has ever taken place in the United States.”²⁵ Ours is a time which has produced what has been called a new kind of man in America. He has a full stomach, an empty head, and a hollow heart. That is hardly a fair picture but who can deny that T. S. Eliot put his finger upon a significant segment of contemporary life when he spoke of “the hollow men.”

There are subtle ways in which we are all more or less involved in the false values of our time. There are idols at least on the periphery of our lives which threaten to usurp the central place reserved for God alone. Pride poses problems within as well as without the Christian community.

24. Quoted by Robert M. Hutchens, “College Football is an Infernal Nuisance,” *Sports Illustrated*, October 18, 1954, p. 35.

25. Quoted in *Sports Illustrated*, January 4, 1960, p. 41.

And yet, the Kingdom of God is here—pressing in, seeking to invade our cold hearts and brutal world. The Kingdom is “at hand.” What is our response? Let it be quick and sure, for, as Mr. Eliot has said, “The choice before us is between the formation of a new Christian culture and the acceptance of a pagan one.”²⁶ In the words of Rebecca West, “We can follow the fatal road of . . . elites like the . . . French nobility at Versailles, play our games and close our hearts until the unfolding of a wider destiny engulfs us all.”²⁷

Let Southern Seminary, in the second place, educate for understanding. Who are we and where are we going? “We are the Sons of God and it does not yet appear what we shall be” (1 John 3:2). Do we dare accept this estimate of ourselves and our destiny? We are curious creatures who love ourselves more than we ought but also “we are the Sons of God.” By God’s grace there is a new creation and a new community.

On a trip by steamer from Alexandria, Egypt to Naples, Italy, we passed the volcanic island of Stromboli at midnight. The captain invited the passengers to come to the bridge, from which he said we might see an eruption of the volcano. Some of us accepted his invitation. Suddenly the inky blackness of the night was shot through with a sheet of flame. A majestic and moving sight it was. And yet most the passengers did not see this stupendous thing for they were asleep—asleep amid magnificence.

This is precisely true of this generation preoccupied as it is with trivialities. Let us here train young men and women to see the magnificence of life as it can be in Jesus Christ. This is the only antidote to the despair of post-modern man. The need for young people who are able to think creatively and imaginatively at the highest levels of capacity is critical. Our task is to produce men “grounded in the Christian faith, who understand what they believe, and who have a ‘lived’ knowledge of the Gospel.”²⁸ Training

26. T. S. Eliot, *The Idea of a Christian Society*. London: Taber and Taber Limited, 1939, p. 13.

27. Rebecca West, “The Challenge of the Sixties,” *New York Times Book Review*, December 27, 1959, p. 30.

28. H. Richard Niebuhr, et. al., “What are the Main Issues in Theological Education?”, *Theological Education in America*, Bulletin No. 2, September, 1954. p. 4.

for understanding is thus not merely a cognitive exercise but, in current jargon, existential. Our purpose is not only to impart knowledge but to change people by changing their minds and, as President Nathan Pusey of Harvard has reminded us, minds cannot really be creatively change "by materials that do not speak directly to the human soul."²⁹

And let Southern Seminary educate for participation. The churches need leaders who think and act courageously and creatively, leaders who have a basic respect for thought and who are willing to run the risks of action.

Woodrow Wilson said, "We are not put into the world to sit still and know; we are put into it to act."³⁰ The thinker with his head in his hand who thinks but never acts, who envisages various possibilities but never chooses one, who permits the mysteries and ambiguities of life to insulate him from decision, symbolizes what Mr. Archibald MacLeish has called a "kind of academic narcissism."³¹ Learning for learning's sake is a luxury we can ill afford these days. These halls and classrooms, this chapel, and campus must provide the occasion on which students secure some certainty about what to expect in the world, some ability to estimate probabilities and to respond appropriately to what actually happens. Let us make luminous here the resources of the Christian faith for the understanding of life and for its fulfillment. Christian culture and social responsibility should be clarified and deepened by our intellectual striving.

Education for living, for understanding, and for participation—education which seeks to provide reflective and dedicated leaders for the Christian enterprise is what we are trying to accomplish here.

As I think of this place, the young men and women gathered here, the hopes in our hearts for this school and those who labor here—faculty, staff, students—my mind turns to a theological seminary established by Dietrich Bönhoeffer in 1935 in Germany. What was done there can, at certain points, guide us today because Bönhoeffer cut through the superficialities which surround seminaries and,

29. Nathan Pusey, *Time*, March 1, 1954, p. 62.

30. Quoted by Archibald MacLeish in *Mr. Wilson and the Nation's Need*. New York: The Woodrow Wilson Foundation, 1959, p. 11.

31. Archibald MacLeish, *The Irresponsibles*. New York: Daell, Sloane, and Pearce, 1940, pp. 17-18.

under difficult conditions, created a community of learning and living where, despite serious technical and political limitations, theological education was carried on creatively.

This was a school in which there was "a communal life in which Jesus Christ's call to discipleship was taken seriously; a life that strove for proper balance between work and worship, the academic and the practical, discipline and freedom; a life in which he [Bönhoeffer] shared with his personal possessions, material and spiritual, his time and his plans. His . . . [students] were not only to hear lectures and study books . . . but were also to learn to live together, to pray, to meditate on the words of Scripture, to confess their sins . . ., and to make door-to-door pastoral calls at the homes in the village. And, of course, there were times devoted to pure fun, evenings when the group gathered around the piano and sang familiar songs. . . . Those who experienced this fellowship . . . affirm that the atmosphere was neither ascetic nor pietistic, but one of real joy and freedom under the Word of God."³²

When Louis Pasteur came home depressed because he had been rejected by the French Army due to his frail body, his wife said to him, "Do not be sad, Louis, you can give to France what men with guns cannot give."

Guns are required for our kind of world but guns are not enough. Let us say to the youth in these classrooms, "You can give to America, to the world, what men with guns and missiles and swords cannot give."

For not with swords loud clashing,
Nor roll of stirring drums;
With deeds of love and mercy,
The heavenly kingdom comes.³³

32. John D. Godsey, *The Theology of Dietrich Bonhoeffer*. Philadelphia: The Westminster Press, 1959, p. 52 in galley proofs.

33. Ernest W. Shurtleff, "Lead on, O King Eternal," *The Broadman Hymnal*. Nashville, Tennessee: Broadman Press, 1940, p. 236.

